THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

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FITS OF VIRTUE.

THERE must be some truth in the theory of the "periodicity of disease," and in that of the periodicity of virtue also. Just now the good people of this good town of Liverpool are experiencing one of those periodical fits of virtue to which the great towns and cities and the nations of Christendom appear to be subject. Very recently many of the streets of this borough were literally besieged by women of the "unfortunate" and degraded classes, until the nuisance was beginning to be considered as serious, giving to Liverpool an unenviable distinction. Some of the causes for the recent marked increase of this nuisance are supposed to be the Franco-German war, and the operation in other localities of certain compulsory Imperial legislation, driving women of the town from other places to this borough. So the magistrates of Liverpool, some of them, getting rather shocked with the state of things under their very noses, concluded to take a hand in the driving process also, and the police were instructed to make raids upon the women in the streets and apprehend those found soliciting. This has been done, and numbers of them have been fined or sent to prison in consequence, and in all probability many scared away to other towns.

Many people are wicked enough to believe and prophecy that this Liverpool fit will not prove a very lengthy one. Some of the magistrates are already accused of "shilly-shallying" in the matter, as if the attack was intermittent, or the fit ill became them, or was, after all, peculiarly obnoxious to them and only put on as a cloak, and an ill fitting one too. The first paroxysm of the attack lasted about a week, and then some of the magistrates evidently began to wonder whether they had not been taking the fit too strongly to keep on with it. The Liverpool *Mercury* says it "has been somewhat spasmodic, having been begun and ended in a week." A correspondent suggests a reason—"One hears it said continually of certain persons, of whom better ought to be expected, that they know of the social evil in an experimental form, and that Sunday may come in the middle of the week before they stir a limb to put it down." But the Recorder, Mr. J. B. Aspinall, takes up the wondrous tale, in an "extra-judicial utterance," and says—

"I have never had any doubt, and all my experience has confirmed the opinion, that nine-tenths, if not more, of the crimes investigated here and at the assizes, are traceable to two causes, and two only, and those causes are—the frightful extent to which drunken-

ness and prostitution are committed in large towns." "But it is singular, in contrast with the efforts made for the suppression of drunkenness, how little the public mind of this country appears to be directed, or to be willing to be directed, to the other evil which, in conjunction with drunkenness, is the cause of far the greatest portion of misery which exists in this community. I do not know why that is, excepting that in some other countries, where prostitution has been dealt with by law, the action of legislation and the authorities has resulted in a course of which the moral feeling of this country very much disapproves. That is to say, they have said in France and other countries that, as they cannot suppress the evil, they will undertake to regulate and restrain it, and they have thought that the best mode of doing that was by some system of licensing. Naturally enough, the notion of licensing a sin and wickedness of that kind has very much disgusted the feeling of the people of this country, and possibly has induced them, when they come to think of the subject, to rush into the opposite extreme. The consequence is that, instead of legislating upon it or doing anything with it, they have been practically for many years doing much like the ostrich, which, when pursued, hides its head in the sand, and thinks, because it does not see its pursuers, they are not there. We choose to shut our eyes to the fact that the evil exists, and we allow it to exist before us—that is to say, as it seems to me, we license it by permitting it in its worse form without attempting in any way to deal with it. It appears from the statements which are periodically published by Major Greig—it has recently appeared before a meeting of the magistrates of Liverpool—that at present the evil of prostitution is in a condition in Liverpool which makes this town a scandal to the general public—that is to say, there is a much larger amount than in any other town in England; and it has developed itself into other evils which are almost worse and more scandalous than the mere existence of brothels themselves. Certainly, no one can deny the fact that there has been lately an amount of public street-walking and solicitation permitted in the public streets which would not be permitted in any other part of England or of Europe."

Recorder Aspinall further states that although many persons are of the opinion that brothels can not be entirely put down, yet it does not follow that the public exhibition of the evil should be such as to prevent females of respectable position from safely walking the streets; that annoying solicitation or indecent conduct in the streets is an offence in law; that if many people think prostitution must exist in large towns, it may at least be kept off the public streets; that a solemn charge is delivered at every sessions and assizes, which "calls upon, and strictly charges and commands, all judges, magistrates, and officers of the peace, and all other subjects of her Majesty, to be vigilant and strict in the discovery of persons guilty of disorderly and immoral practices, and to take care to suppress all lewd and other disorderly houses;" that although many people think that in no state of the law can brothels be suppressed with advantage (concerning which he offers no opinion), yet there must be a line somewhere to which they should be restricted, for if they can not be repressed they can be restricted; that he does not say the authorities have the power of repressing them altogether, because in the present state of the law he does not think the attempt to suppress them would be of any use, but if there is an excess of the evil, the law is plain—a brothel keeper is indictable.

Liverpool is not the only place that has recently indulged in a fit of virtue. Other towns and cities have indulged in such fits of late, and no doubt feel much better and more fit for a better world in consequence, albeit the fits were brief. London and New York, and we might almost say Chicago and San Francisco, took fits of virtue of the ballet girl variety, but the fits soon passed away and the scantily robed ballet began to flourish again much as formerly, perhaps not quite so bare at first. The truth is, the men can't endure the fit of virtue, if its stay becomes too protracted. They can't stand it at all then. It is a very

nice and refreshing thing to talk about, but in the practice they soon fail woefully, and drop back to their old indulgences. Indeed they find it very hard to even assume virtue for any length of time, if they have it not, particularly when the assumption is expected to be very thorough. As a mere novelty, or in the way of variety, a few days' fit of virtue, moderate virtue, is all very well, at worst is not so very irksome and grievous to be borne. But the ladies seem to take advantage of these ballet fits and to become saucy and kick a little against the naughtier of the customs. In a recent trial at Brighton, Mdlle. La Ferte, a leading can-can danseuse, represented that Mr. Botham, the manager with whom the lady had the "little onpleasantness," complained that the dresses of the company "were not low enough in the bodies nor short enough in the skirts; to which she said she answered she was not going on the stage almost in a state of nudity for him or any one else," and that was the real cause of the difficulty, to which Mr. Botham demurred.

A short time back, St. Louis, like Liverpool, took the social evil fit and sought to regulate that evil by licensing and inspecting it municipally. Cincinnati followed, also some other American cities. New York appears to have that sort of a fit about this time, and seeks to legalize, protect, authorize, and honor the evil by licensing it, subjecting the inmates of licensed houses to semi-monthly medical, which means also surgical, inspection, and fining and imprisoning persons carrying on the business without licence. As a sort of a salve for the wounded honor of the city in having such houses at all, it is sanctimoniously proposed to devote the proceeds of the licences to the Society for the Reformation of Fallen Women and the Commissioners of Charity. This is the same old inconsistent and hypocritical way of making sinners, licensing them to be sinners, fining some of them for being sinners, and devoting the financial proceeds of this philanthropical work to the reclamation of those sinners who become repentant! But it would never do for them all to become repentant. That is neither intended nor desired—it would spoil the little game entirely. What a comical thing this nondescript civilization is!

In all these fitful attempts at reformation, two things appear to be ever prominent—first, the acknowledgment, more or less plainly and even frankly, that the "great sin of great cities" is a "necessary evil" and cannot be entirely repressed, in fact cannot be got rid of "with advantage;" and next, that the punishment is almost, if not quite, invariably inflicted upon the women, when anybody is punished, while the men escape. It seems the men must have their little sinful indulgences, which they are anxious also to have made as safe physically as possible for them, and they must not have so much as a hair of their precious heads singed with punishment. Now we ask any candid man, if that is fair. It is decidedly unfair, unmanly, an evidence of men's arrant selfishness and inherent baseness. Men go to and debauch women, reduce them to the business of debauchery, have commerce with them in that business, and then make raids upon them and fine and imprison them for following the business. How must all this appear in the eyes of a just God? If only one sex is punished for these grievous and destructive sins, which sex in justice should it be—the men who create the business and who stimulate and foster and patronize and follow it, or the women who do not create it, but who do follow it, and who at best are the greatest victims of it?

Some men say they only follow the example of Father Adam, who laid the blame of the first sin upon Eve. We don't so read the Scriptures. Adam simply and honestly confessed his sin and the circumstances thereof—"The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." He did not deny his transgression in the least. He probably knew it was useless to attempt to hide it from the Lord, though he tried to hide himself, and therefore he concluded to own up candidly and make a clean breast of it, nothing extenuating nor aught setting down in malice. Eve was equally frank—"The

serpent beguiled me, and I did eat."

Now if men and women of the present day would imitate the example of that fine old gentleman and his excellent lady, and frankly confess their sins, instead of deceiving one another and even attempting to deceive the Almighty and the very evil one himself, they would do a great deal better than they are doing, and there would be some hope of them, which there seems not to be for many of them now, at least on this side of the grave.

To every right minded man and woman it must appear an appalling circumstance that a crime of the most degrading, destructive, and deadly nature, that eats right into the vitals of society, sapping and corrupting the very fountain of life, should be so commonly and determinedly committed as to be generally considered irrepressible and really a necessity, and therefore a fit subject for legislative regulation and encouragement. Drunkenness is not licensed, theft is not licensed, arson is not licensed, burglary is not licensed, forgery is not licensed, murder, except nationally, is not licensed. But the corruption of the sources and the productive organs of life, and especially the systematic corruption thereof, is worse than drunkenness, worse than theft, worse than arson, worse than burglary, worse than forgery, in some respects worse than murder, for there are men and women who would instantly prefer death to dishonor. Yet that dreadful vice of corruption is licensed and therefore virtually recognized as an honorable pursuit, instead of being denounced and punished as one of the most, if not absolutely the most, infamous and debasing of all possible crimes.

Is this great evil necessary? No. Is it really difficult of suppression? No, not when people go the right way to suppress it. Why is it that the Christian nations cannot suppress it? Because they do not and dare not lay the axe to the root of the evil. They content themselves with now and then clipping off a few leaves and prominent shoots and offshoots of the vile and rampant weed, instead of laying bare the roots and destroying them. If it ever be repressed, the root of the evil must be destroyed, then the branches and the shoots and the leaves and the fruit will inevitably and speedily dry up, wither, and decay. What are the roots of this abominable evil? They are the men who practise it, and any system or policy of punishment or repression which passes over them is little better than a mockery, a delusion, and a snare. If the guilty of either sex escape punishment for this awful crime, all the manliness and the chivalry which we possess would say let it be the women, but let not the guilty men escape upon any consideration. That is the grand secret for a perfect cure. We may safely rely upon the women not committing this sin, if the men don't. In that case, the uncorrupted women would not think of it, scarcely one in a thousand, according to our experience. They have their own little follies, but this is not one of them. The man who will punish, or aid and abet the punishment of, the less guilty party while the more guilty party intentionally goes free, especially when the less guilty party is a woman and the more guilty party is a man, is unworthy of the name of a man, and he ought to be ashamed to bear that name, for it is entirely a misnomer. They do things differently in Utah. There the guilty men are punished at least equally with the guilty women, and generally more severely. We have read somewhere what a rascal is the man who lays his hand upon a woman except in the way of kindness, but if this principle prevails in the world, then many men manifest an inscrutable sort of a kindness.

Instead of this social evil being irrepressible and therefore necessary, it is one of the easiest of all evils to get rid of. We have lived in communities where it prevails and in communities where it does not prevail, and therefore we know whereof we speak. One half of the race, the feminine half, naturally is utterly opposed to it. It remains therefore for the other half, the masculine half, to stand forth in the courage and dignity and virtue of real manliness, and refrain from the evil. If a man has not the courage and the stamina to do that, what on

earth is he fit for in the sight of God and in a decent community? He is fit for the burning. There is a way to bring about this desirable consummation, and that way is brought to light in the Gospel of Jesus Christ, for the Gospel is the power of God unto salvation from this evil as well as all others. If it were otherwise, the Gospel would be imperfect, defective, inadequate to redeem mankind, whereas the opposite is the case.

The whole subject, transcendently important as it undeniably is, is as simple as the catechism, as easy as A B C. In the first place, the union of the sexes is a natural and divine ordination, it can not be materially repressed with safety, it should not be trifled with, it will take place, if not decently and in order, then indecently and in disorder, and it is very largely within the power of legislators and administrators of the law to say whether it shall occur within or without the marriage covenant. If marriage be unnecessarily and extensively restricted, the union will be sure to take place extensively without that institution. If they properly encourage and honor marriage, outside transactions will be reduced to a minimum. Utah is the only place where, and the Latter-day Saints are the only people among whom, that union is anything like properly regulated by law and custom, or even attempted to be properly regulated. Yet, strange to say, the whole Christian and civilized world is ever and anon up in arms against that Territory and that people, and avowedly for that very cause.

Now what is the course of procedure which the Gospel points out in this interesting and important relation? Here it is—remove all unnecessary restrictions upon marriage, which restrictions, by some perverse fatality, the nations seem prone to establish; open wide the gates to that honorable estate, encourage it, make it readily accessible and to be desired by every man and woman who are eligible to it; frown down and severely punish sexual violations of the marriage covenant. Here is the whole secret in a nutshell—Scriptural, simple, reasonable, just, merciful, yet effectual, as the example of the Latter-day Saints in the Territory of Utah abundantly proves.

If men would go honestly to work and adopt the policy here proposed, the evil would soon be done away with, street solicitation would never be dreamed of, public prostitution would cease, men and women would lead pure and virtuous lives, men would soon cease to be virtuous in fits, but they would seek to clothe themselves with righteousness as with a garment of everyday wear.

J. J.

CAVE OF ANCIENT SKELETONS.

For months past the papers of the northwest have been filled with marvellous accounts of the discovery here and there of various relics, supposed to have been manufactured by a people who had passed away and left no written history. These relics, consisting of skeletons, household utensils, arms, agricultural implements, pieces of pottery, &c., have in the main been preserved with religious care by the heads of the various scientific institutions to which they have been consigned, but as yet no satisfactory or even plausible hypothesis has been advanced concerning their origin.

On Saturday last, says the *Dubuque Times* of Jan. 11th, a discovery fully as wonderful as any yet reported in the northwest was made by the workmen on the Dubuque and Minnesota Railroad, near the base of one of the tall, frowning bluffs overhanging the river, a short distance above Eagle point. At the foot of this bluff a squad of workmen were engaged in excavating in the loose stratified limestone rock for the railroad track, and while digging away with pick, spade and crowbar in the side of the bank, they suddenly found their further progress arrested by a large square smooth stone, on the outer surface of which was inscribed a number of strange characters and devices which none of the unlettered workmen, of

course, could make out. Under the instruction of the foreman, and by the united exertion of a number of men, the stone was removed, when, to their great astonishment, there succeeded a violent rush of cold air, from a large square opening, which extended into the bluffs in a horizontal direction, the air rushing out with such force that a lighted taper held in the mouth of the opening was extinguished in an instant. Inspired by the thoughts of hidden treasure, and thinking that perhaps a *cache* of the early explorers had been unearthed, it was resolved to explore the mystery at once, and bring out the strong chests and precious gems reposing somewhere within.

Lights were procured, and, holding a candle in each hand, five men, headed by the foreman, set out to explore the subterranean passage, which was about four feet wide, and high enough to permit a man to walk by bending over a little. Groping their way along cautiously, and casting many fearful glances around them, as though they expected every moment to encounter some dreadful spectre, the party proceeded along the tunnel which extended directly into the heart of the bluff about fifty feet, where they found their way impeded by another large stone. Removing this, they found a flight of stone steps leading downward a distance of ten feet, and descending these the party found themselves in what appeared to be a huge chamber, cut out of the solid rock, about twenty-five feet square and twenty feet high. For a moment the men stood lost in admiration at this wonderful work. The floor beneath was hard and perfectly smooth, while by the dim light of the candles they could see that the walls were embellished with a multitude of uncouth characters, intended to represent flowers, birds, trees, and other natural objects, all carved in solid limestone. On the south wall appeared a representation of the sun, and immediately below this was a man clad in a loose flowing robe, in the act of stepping out of a boat, and holding in his hand a dove.

The roof of the chamber was embellished with stars, serpents and chariots, the outlines of all being revealed plainly and distinctly. In the centre of the apartment was a large, flat slab, and upon removing this a large vault was revealed below, which was filled with the skeletons of some unknown race, all of them being in a sitting or standing posture, and almost perfectly preserved, even to the smaller bones. It was noticed that all had originally been interred with their faces to the southwest. By the side of each skeleton stood a small vase of the most perfect form and finish, each being filled with a species of yellow-colored earth. One of the vases was examined, and at the base found to contain some animal bones and dark particles of animal matter, which had evidently been placed in the sepulchre to support the departed to the spirit land, a funeral rite in obedience to the wide-spread custom among the many barbaric nations. Heads of arrows, stone hatchets, and pieces of shells perforated with holes, were found scattered about the vault in profusion. The skeletons were arranged in the form of a semi-circle, the largest being placed in the centre. This skeleton, by actual measurement, stood seven feet eight inches high. The teeth were white, and glistened like ivory, while in the palm of one of the outstretched hands, securely locked in the articulated bones, reposed a small pearl ornament. This person had evidently been the chief of the tribe, and was consequently buried with unusual honors. By the side of the cranium were two ear ornaments of shell, while numerous minute bone and copper beads covered the floor of the vault. Vestiges of a fibrous cloth were also discovered near the lower extremities of each skeleton, but so thin and palpable that it crumbled away at the slightest touch. No ornaments of gold or silver were found, but various implements in copper were scattered thickly about, which had evidently been procured from the mines of Lake Superior, as the evidences are accumulating that these mines were worked at a date long prior to the deluge.

After making a thorough examination of the chamber of death and its ghostly occupants, the men came out, closing the entrance behind them. To what race the skeletons belong, by

whose hands their tomb was constructed, must ever remain a mystery. It is another leaf looking to the long ages of the past, another evidence of the fact that of this world and its founders we know but little.

We understand that measures are on foot to remove the skeletons of all the most important articles to the hall of the Iowa Institute of Science and Art. It is to be hoped that they will remain here, and not be suffered to depart to enrich the museums of eastern cities. Meanwhile some of our learned savants would do well to investigate the cave and surroundings, and establish, if possible, the identity of the skeletons — whether Indian, Mexican, or Mound Digger. It will prove an interesting research.—*Canadian paper.*

WHAT WILL YOU DRINK?

"What will you drink?" This is the established formula now in divers places—from the gentleman's dining-table down to the bar of a country tavern on town-meeting day. Tippling is on the increase. The use of alcoholic medicines is on the increase. The wine-bottle is slyly stealing back again into certain circles from which it was once banished, and "Bourbon" is becoming as common in sick-rooms as paregoric used to be in our nurseries. Half of the customers of the restaurants, at least, call for liquors every day at their dinner. As a natural result, diseases of the kidneys are increasing in frequency, brandy-flavored breaths are detected in cars and in nearly every crowd, and *drunkenness is growing frightfully!* The number of those who are rescued from the terrible habit and restored to sobriety cannot be more than one out of every twenty.

There are many causes for this deplorable growth of the drinking usages. And one of these is the current falsehood that alcoholic stimulants are positively beneficial! In spite of the solemn declaration of God's Word that "wine is a mocker, strong drink is raging; whosoever is *deceived* thereby is not wise," there are millions who insist that strong drink strengthens them, and that whisky is a nourisher as well as a pleasant stimulant. Within three years a plausible little volume has been published by a Cambridge professor to prove that men "*ought* to smoke and *ought* to drink vinous and fermented liquors!" These delusions are spreading, too, in face of the awful fact that we can hardly walk a dozen squares in any of our towns without meeting men reeling at noonday in the open streets!

To this current delusion that alcoholic drinks "do more good than evil," we reply in plain, blunt Saxon, IT IS A LIE. Not only daily observation of the fearful effects of strong drink, but the most accurate modern *science*, pronounces it a lie. If careful scientific investigation has ever established anything, it has established the following positions—

(1.) Alcoholic liquors are nowhere found in *Nature*. God never created them. They are the artificial product of fermented or *decayed* vegetable articles. Corn meal when baked in a loaf of bread nourishes; the same meal when *rotted* in the vat of a distillery poisons and kills.

(2.) Alcohol is not a true food. It neither warms nor sustains the human body. A man in the Arctic regions who should drink freely of brandy would freeze to death sooner than if he drank coffee or even water. Alcohol is never transformed in the human system, and it does not increase the production of animal heat by its own chemical action. It *interferes with alimentation*. It deranges and destroys the digestive organs. Yet thousands of deluded people are swallowing doses of gin, whisky and wine every day under the honest but ignorant supposition that these stimulating draughts help them to digest their dinners. Men will even cling to this destructive lie long after their stomachs have become burnt out by their fiery potations.

(3.) Alcoholic drinks do not increase

permanently the muscular tone and power of the drinker. *They lessen* the muscular power. When Tom Sayers, the famous pugilist, was asked if he did not use plenty of ale and porter while in training for his prize fights, he replied, "I am no teetotaler; but, *when I have business on hand*, there is nothing like cold water and the dumb-bells." After his last prize-fight he took to hard drinking, in spite of his own convictions of the bad effects of alcohol, and became a powerless sot! Weston, the pedestrian, once told me that nothing was so fatal to his success when walking for a wager as even the moderate use of wine or whisky. Strong drink produces a temporary excitement of the brain and the nervous system, and for this reason people love it. But the soundest medical science has conclusively proved that it does not increase nervous influence. On the contrary, it disturbs and *wastes* the vital forces. No life insurance company will take a risk on an habitual hard drinker.

(4.) Finally, alcohol is an *irritant narcotic*. Every healthy human frame recognizes it as a deadly *enemy*, and endeavors to throw it off. Instead of warming us, it simply scorches; instead of building us up, it pulls us down. It poisons the blood. It poisons the brain. It strikes through, and by its horrid sorcery it poisons the very soul! Yet, like all other narcotics, it has the subtile power to deceive and enslave the man who insanely swallows it! The blessed Creator of the human organism never made alcohol. It is the *master-piece* of the *Devil*, who taught men how to brew it from the golden grain. At the last great day of reckoning, we firmly believe that it will be discovered that alcoholic drinks have destroyed more bodies and damned more souls than all the other tempters to sin in the universe! Before that just tribunal of God, *who will envy the liquor seller?*

The pressing want of to-day is the enlightenment of the public mind and the awakening of the public conscience as to the *real nature* of intoxicating drinks. On this great vital point hundreds of pulpits are strangely and criminally silent. If strong drink is filling hell with its victims, how can any minister of God hold his peace?

And when the pulpit speaks, or the platform speaks, the strongest argument against the bottle is the *argument from science*. We do not underrate the moral argument. We do not esteem lightly the tremendous utterances of God's Word against the cup that "biteth like the adder." But there is no argument against alcoholic drinks more unanswerable than that *law of God written on our bodies* which forbids us to touch the fatal poison. At every temperance meeting this *divine* argument should be brought into the foreground.

In thousands of houses the formula of hospitality is, "What will you drink?" Before this question is asked, we beg leave to suggest another one, "What will you offer?" If you will persist in offering poison, then pin this text on your refreshment table, "Woe unto him who giveth his neighbor drink, who putteth the bottle to him, and maketh him drunken!"—*Rev. Theo. L. Cuyler, in New York Independent.*

Bills have been introduced in the U.S. Senate to authorise the sale of various military reservations, including that in Rush Valley, Utah, and portions of that at Fort Bridger, which by the by properly belongs to citizens of Utah.

U. S. Deputy Marshals in Utah.—Deputy Marshals here are called out at the bidding of the "ring," because liquor is spilled by legal authority and to prevent the repetition of the act, and who respond to the call? Not having the names of all those who were sworn in, we cannot say whether the robbers of the mail below Nephi were made Depury Marshals or not; but of this we are assured, if they were not, it was because they did not happen to be in town at the time. They are of a class to answer the purpose admirably, and could scarcely have been omitted. Have respectable, law-abiding, responsible citizens been sworn in? If any have, we have failed to hear their names. We are told that a man who attempted assassination in this city lately was one of these Deputies. We have heard it rumored also that two, at least, of these mail robbers were Deputies.—"Deseret News."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 21, 1871.

DUTIES OF THE SAINTS.

THE enemy of truth appears to be making extraordinary efforts just now, and he has been for some time past, to overthrow the work of God. Hitherto the Lord has helped his Saints. Their enemies, although they have sometimes come in like a flood, have not been able to accomplish that which they set themselves to do, which was to destroy the work of the Lord, for that work has continued to roll on and to prosper until the present time, in accordance with his promises to his servants, both in ancient and modern times. It does indeed seem sometimes as if the opponents of the work of God were determined to do all in their power to destroy it from off the face of the earth, and bring the Saints into bondage again to the corrupt, degrading, and destructive conditions of Gentile society. Exactly how far such efforts will be successful is not for us to say. But the work is the Lord's, he is at the helm of the ship, he can steer it successfully through the breakers, past the rocks, shoals, and quicksands, to the haven of peace and safety. Those who do not love God nor keep his commandments, may naturally be expected to exert themselves to their utmost to overthrow his work, to prevent the establishment of his kingdom in fulness, and the prevalence of that desirable condition of things in which the will of God will be done upon the earth, even as it is done in the heavens, for when that time shall come to pass, Satan will be effectually bound, and those who serve him will find their occupation gone, and themselves under the obligation of bowing the knee to King Jesus and confessing his sovereignty.

To bring about that good time is the business and duty of the Saints of God. For this they believe, repent, are baptized, receive the Holy Ghost by the laying on of hands, and endeavor to live according to the commandments of God and by every word that proceedeth from his mouth. Their evident duty is not to fear nor unduly regard the operations of the wicked, nor to slacken their faith or diligence, but to endeavor to renew and increase their faith in God and in his work, and their own diligence, energy, and faithfulness in living according to his mind and will, performing every duty faithfully in the season thereof, and leaving the result with the Almighty. The Saints in this Mission, not heeding the opposition of those who appear to find nothing else to do than to tear down and destroy what better people endeavor to build up, should set themselves to live according to the principles of their holy religion, publishing the Gospel to the people around them, having the gathering before them all the time, and praying and laboring to bring it about as early as can be, having their faces set as a flint Zionward, determined to go up there at the earliest available opportunity, so that they may have the privilege of more perfectly learning of the ways of the Lord and being taught in

his paths, that they and their children may be delivered from the temptations and sins and plagues of Babylon, and may enjoy the privilege of assisting more extensively and more effectually in building up the kingdom of God and contributing all they can to the establishment and the spread of peace and righteousness upon the earth.

If the Saints do their duty, live in the spirit of their religion, and seek with all their powers to build up the kingdom of God, it will matter to them comparatively little how the enemies of the work try to pull it down and destroy it. The Saints will have their reward, while God is able to take care of his own work and do with the enemies thereof according to his own pleasure. J. J.

RELEASE AND APPOINTMENT.—Elder Wm. L. Payne is released from his duties as Travelling Elder in the Liverpool Conference, and appointed Travelling Elder in the Glasgow Conference.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Utah Territory,
Jan. 24, 1871.

President Horace S. Eldredge.

Dear Brother—Presidents B. Young and Geo. A. Smith, as you are aware, are spending the winter in the midst of the Saints in southern Utah. The President, in a telegram I received a few days ago, says, "I begin to feel the real benefit of my rest, and think I shall come out in the spring much better than I started in the fall." You may be sure we all most heartily hope that his anticipations may be abundantly realized, and that our God will vouchsafe to him for many years to come health and vigor of body, that he may be able to perform all the varied and perplexing duties of his holy calling with pleasure and satisfaction to himself, as well as untold benefit to the Saints.

Never in the history of the Church has there been more need for our President and the Priesthood to be blessed with the revelations and power of God, and the people with unity of feeling and action, than to-day. Never were the emissaries and agents of the Evil One more thoroughly awake and restlessly active than now. They can scarcely eat, sleep, or do anything except plan and plot for the overthrow of the kingdom of God; and by the influx of many strangers, drawn hither by fabulous reports of great mineral wealth in the mountains around Salt Lake City, they hope to accomplish much this coming summer. But if we may judge from their herculean labors during the year just past and the infinitesimal results following, we have little to fear, if we do our duty. Never was the old fable attributed to Æsop, of a mountain in labor that brought forth a mouse, more aptly illustrated than by the efforts, struggles, and agonies of the enemies of the Saints in our midst. To God, our heavenly Father, for this failure and for all other mercies we render the thanks and the praise.

Amongst other despicable attempts to rob us of our means has been that made by Dr. Taggart, Assessor of Internal Revenue, to compel the Church to pay an enormous tax on the tithing donated by the Saints. This was considered virtually settled during the last session of Congress, by the passage of a law affecting the collection of the income tax, in which a clause was inserted to meet the wants of our case. But Dr. Taggart would not let the matter drop, he insisted that the law did not apply to us, obtained the legal opinion of Major Hempstead, the U.S. Attorney for the district of Utah, to the same effect, and carried the case back to Washington. Mr. Delano, the Commissioner of Internal Revenue, having been appointed Secretary of the In-

terior by President Grant, Mr. Douglass, his assistant, who acted in his place for a short time, decided that the tithing should be taxed, but abated the penalty of fifty per cent., added by Assessor Taggart. Mr. Hollister, the Collector, proceeded to take steps to collect the same and to levy on Church property, if necessary, to secure the payment. This unjust ruling of Mr. Douglass was no doubt made to save him from political decapitation, he fancying, with many other foolish men who have since been grievously disappointed, that he could make political capital and insure his place by an ultra aggressive "anti-Mormon" policy. But he fared no better than the rest. Gen. Pleasonton succeeded Mr. Delano as Commissioner, and he has justly decided that tithing, being a free donation given to a religious body for the benefit of the Church, is not taxable, only where any portions of it realize an income, then the profits or income are taxable. In the meantime Dr. Taggart has assessed another tax of $50,000 for the year 1869, with the threat of 50 per cent. penalty, and still maintains that he is in the right, and is on hand to prove his position before the Commissioner, to whose ruling he objects in toto. If there is anything more absurd than taxing the gifts of a people who pay taxes on their income, and which has all consequently been taxed before given, I have failed to hear of it. Again, the tax assessed is not a 5 per cent. of the amount donated, as it is claimed to be, but enough to almost absorb the entire tithing for the year. The labor, produce, merchandize, &c., in which tithing is paid, if reduced to a cash basis for any one year, would scarcely pay the tax for that same year as now assessed, showing that it is an embittered spirit of persecution that has actuated the assessment, which, if collected, would be an outrageous act of spoliation and legal robbery.

You are aware that the boundary line between Utah and Nevada has lately been determined by government surveys. It was then found that our settlements on the Muddy, and others further north, were in the State of Nevada; this being ascertained, the people as a general thing were anxious to leave, the taxes in that State being high and the majority of the people unfriendly. This move will greatly help the settlement of the new "land of Canaan," as many of those leaving the Nevada settlements will locate at Kanab and in the surrounding regions.

With love to yourself, sister Eldredge, and the brethren associated with you, I remain your brother in the Gospel,

DANIEL H. WELLS.

Salt Lake City, Jan. 10, 1871.

President Horace S. Eldredge.

Dear Brother—We received your welcome letter Jan. 6, and were glad to hear from you.

Our trip over the sea was good, 12 days out. We had some foggy weather on the Banks, had to stop sailing two or three times before landing, had some unruly Irishmen on board, but we did well as a whole. The First Presidency met us about Kay's Ward, went through the train to welcome the Saints, were kind to us and quite lively. Their escort came with us to the city.

When we got home, our people just needed us, and wanted to see us. We were glad also. We were well received in the Ward—the Bishop made a dinner and invited a few with us, and we enjoyed ourselves first rate.

The Federal officers and other Gentiles are doing all they can to create a quarrel, to bring us under martial law. Apostates and Gentiles sustain each other. Every stone is turned to try to overthrow us.

Many strangers from all parts of the Union come to our meetings. We have good speaking and good times.

The mines are doing well in some of the claims. Some of our brethren lost all last summer's work by trying to find something, they do not know what. Those who haul for wages or work for speculators do the best. That is the counsel also, if they will take it.

A large amount of rock has been hauled this fall and winter for the Temple. Coal is becoming more plentiful, 10 dollars a ton at the station. A co-operative company are beginning a foundry, next west of Judge Smith's. They are turning out castings of all

sizes, from very small to 500 or 600 lbs. Brigham Young's foundry is going on also. The co-operative stores are very busy this Christmas, and are telling a story practically. Our Ward store is going on yet. Some of the Ward stores are stopped, others, carried on by the F. R. S., are doing well.

A good spirit prevails among the Saints and there is very little murmuring with them, but apostates find fault all the time.

I suppose you are aware that a number of marriages have taken place recently among your friends and acquaintances. If you stay away much longer, there will be a great many more happen before you come back, if reports are true.

Adam Sharp has removed to Rush Valley. Bishop Sharp's son John is in the house, they having bought it. Brother Dunford has built a large house in the north-west corner lot of the 11th Ward.

About 200 soldiers have come to Camp Douglas and Provo. The officers seem to be very kind to our people altogether. Many people are prospecting the mountains all over, determined to find something.

We have had no letters or newspapers from England, but yours, since we came home.

Yours respectfully,

JOSEPH and SARAH BEAN.

ENGLAND.

Bristol, Feb. 8, 1871.

President Horace S. Eldredge.

Dear Brother—I have lately returned from a visit to Wales, to see my friends and relatives, whom I had not seen for twenty years before. They treated me very kindly, and were happy to gaze upon me once more.

I had the privilege of preaching in a room at the Red Lion Arms, Penderyn, in the parish where I was born. The people came together, from all the regions round about that country, to hear me. The room was of good size and was filled with people, with half as many outside as were inside. I dreamed, about one year ago, that I saw myself in the aforesaid place, preaching to a large assemblage of people.

I never felt so much of the Spirit as I did on that occasion at Penderyn. I felt like a giant refreshed with new wine. So many of my relatives being there, it gave me much joy and satisfaction to lay before them the principles of the Gospel of Jesus Christ, in the power and demonstration of the Holy Ghost. The Merthyr choir were present, adding greatly to the interest of the occasion by their melodious singing. The people listened very attentively and seemed to be well pleased with what was said. I hope it will result in much good. There were present many of the rising generation, who, I am satisfied, never heard a Gospel sermon nor a Mormon Elder before.

This one instance has amply repaid me for my journey to this land, and I know it will add years to my life. My mission has given me the opportunity to rid my garments of the blood of my relatives and friends and all who will come within the sound of my voice.

The publican gave us the room free of charge. When I asked him the privilege of using it, he said, "Yes, you shall have it, because I believe there are good people in all denominations, also in mine," said he, not professing any religion.

I visited most of the Branches in the Glamorgan Conference. I was hailed with joy everywhere, and well treated by both Saint and sinner.

The Bristol Saints are in good spirits and are faithful and true, as a general thing.

Kind regards to all at 42.

Yours truly,

THOMAS HOWELLS.

Nottingham, Feb. 11, 1871.

Elder J. Jaques.

Dear Brother—I have just come in from another trip through the north and western portions of this Conference, where I found the Saints all alive and active, no one apostatizing, that I know of, but all hoping for a joyful deliverance soon. One would think, by the move that is being made to effect their emigration, that they had taken particular notice of the editorial some time back in the STAR, treating on that subject, and were going to profit by it. They all want

to go to Zion. Many who have been out of work, are "getting on again," hopes are brightening up a little, spring is coming, many are looking Zionward, and who knows who will or will not go?

We think we are pretty good people in Nottingham, especially some of us, and we have not the least doubt, should there be any means come for the benefit of the good people of this country, but we shall get our share of it, and I tell you we are praying hard for some to come, and doing all we can to help ourselves. Quite a number of us are anxious to get over there to do something particular towards building up the kingdom, which it is not so convenient to do in this old world. We expect to be worn out in the cause of truth, but we really should prefer a more pleasing and useful wear out than we are likely to get here, where a neat calculation is taken of what a man can or ought to do in a day, and then what he needs to or can live upon, and a price is set accordingly on his labors, which keeps him "scratching" early and late to live within this calculation. Now we feel sure, if our brethren and sisters in the Valley knew how we are situated, they would do all they could to help us, more especially those of our kindred and friends whom we have some liberal promises from. We know that some have apostatized after they have got assistance, but we don't think we should. Anyhow, we should like to have an opportunity of proving ourselves. We are getting a little anxious about this, as the Bible says in the latter days perilous times should come, and they seem to be coming quickly. Wars, famines, earthquakes, pestilences were to come, and they are here. Men should be lovers of their own selves, boasters, lovers of pleasure more than of God, having a form of godliness but denying the power thereof—from such turn away, and that is what we want to do. We know that many who laugh to scorn and ridicule the idea of gathering away to escape these things, ere long will be glad to join us. However, we are not in the habit of being badly scared before we are hurt, neither can we see any sense in getting frightened afterwards.

Love to all in the Office. May the blessings of the Lord be with you all.

Yours in the Gospel,

GEO. H. PETERSON.

London, Feb. 14, 1871.

President Horace S. Eldredge.

Dear Brother—I have just returned from visiting the Saints in the western part of the Conference. I found them, as a general thing, feeling very well, but very poor, and a good many had been out of work, but I found none who had suffered for want of bread.

Brother Neslen's health is tolerably good, except he is suffering some from a cold, but he is in good spirits as usual. He joins with me in love to you, sister Eldredge, and all at 42.

Ever praying that you may be blessed with health and strength, and enjoy the spirit of your high and holy calling, I remain your friend and brother in the Gospel covenant,

LORIN FARR.

WALES.

Swansea, Jan. 30, 1871.

Elder J. Jaques.

Dear Brother—A short time since, I attended a concert, got up here by a religious institution, for the benefit of the deaf and dumb of this place, which was attended by influential inhabitants of this town. The concert went off merrily, but in order to make it a complete success an absurd caricature of President B. Young had to be brought before the audience. This was the climax of the evening, bringing down the house with tremendous applause.

A few evenings previous, I attended a mass meeting of all the ratepayers of the borough, where these reverend gentlemen took a very active part in the speechifying of the occasion. It was stated that in the borough (60,000 inhabitants), £200,000 sterling per annum was spent for spirituous and malt liquors, which, it was also said, was the means of filling their unions with paupers, their prisons with convicts, and their streets with prostitutes, and a thousand other things too nasty to mention. Now all this seems

to thrive and grow every day, under the immediate stewardship of these whited sepulchres, who look with holy horror on President Young, a man of God, who has gathered 150,000 of the poor of all nations and planted them in the fastnesses of the Rocky Mountains, where they live, as Gen. Sherman, Major Powell, and others say, contented and happy, where the grogshop, the drunkard, the idler, the prostitute, with other damning peculiarities of the Gentiles, are not known in the land. Would it not be better for these modern Pharisees to cast the beam out of their own eyes, so that they could see more clearly how to clean the inside of their own platter, before they go so far as Utah to correct the manners of that good people, led by the man of God, Brigham Young?

I remain your brother in the Gospel,

JOSEPH PARRY.

Swansea, Feb. 15, 1871.

President Horace S. Eldredge.

Dear Brother—I have written several letters of late, to men in Utah who are owing friends here, also to others who I think are able to help, requesting them to remember their friends by helping them to emigrate.

I stated in my last that both Saints and strangers in Swansea attend our meetings more than they used to. They still continue to do so, and we are going to baptize some in a few days.

Love to all in the Office. I remain your brother and servant in the Gospel,

JOSEPH PARRY.

SWITZERLAND.

Bern, Feb. 14, 1871.

President Horace S. Eldredge.

Dear Brother—I have been on a six weeks' tour through the East Swiss Conference, brother West's field of labor, and found the Saints striving to live their religion and to help the Elders from Zion to carry on the work. They are willing to bear their testimony and to bring strangers to the meetings. The Zurich Branch has been successful in obtaining a large and commodious room to hold meetings in. It is in the very heart of the city, and offers therefore a good chance to everybody to come and hear the message of the Gospel.

With the help of the Lord, I think we can do a good work here. A very fair commencement has already been made since the beginning of the new year. It appears to me that the same people that would not pay attention to an angel flying through the air, will take the hint when cannon balls are flying around.

The Saints are all looking anxiously toward Zion, but I do not know where the means for their deliverance will come from.

As usual, our annual Conference will be held in the spring. We would like to welcome you here on that occasion. An invitation is hereby given to you and to whomsoever you would like to bring along also. But as it is best known to yourself how to most advantageously arrange your time, we leave it to you to decide the date for Conference. All things, however, shall be ready for your reception.

Brothers Snell and West send their kind regards.

With best wishes for your welfare, I remain your brother in the covenant,

EDWARD SCHOENFELD.

UTAH NEWS.

The following are from the *Deseret News* to Jan. 27—

Hon. Jos. A. Young and Feramorz Little, Esq., left Salt Lake City for St. George, Jan. 18.

Brother Z. Derrick had made a successful wood and iron leg and part of thigh for brother James S. Brown.

John Hague of Nephi, and H. Carlson of Fairview, had commenced to open the coal mine discovered by them on Mount Nebo.

H. J. Faust had sold out his stock-in-trade and rented his stables to Messrs. Benham Bros., of the Sweetwater Stage Line, H. J. F. devoting his attention to stock raising.

Marshal Fife illustrated the law of gravitation by falling from a new building in course of erection by Judge Richards, but escaped with a slight bruise on his arm.

Branch organizations of the stock society were reported from Hebron, Southern Utah, and Gunnison, Sanpete County. The society had raised means, $552 20, to purchase the bull "Duke of Northumberland."

A. M. Musser, Chairman of the Fish Committee, reported that local committees had been organized at Logan and Franklin, and others would soon be organized in Box Elder and Weber Counties. H. J. Faust, Chairman of the Horse Committee, reported recommending the importation of the thoroughbred for saddle horses, the Hamiltonian and Messenger for buggy and carriage horses, and the half breed Normandy for improvement of present stock.

Elder Anson Call returned, Jan. 6, from a tour in the States, accompanied by his wife and her sister, wife of Judge Holbrook. He had travelled and visited, and lectured in public and private, in Illinois, Ohio, Vermont, and Massachusets, had enjoyed a good time, and found a general good feeling manifested towards the people of Utah. At Kirtland he found one of the earliest records of the Church, containing the ordinations of some of the first Elders, which he arranged to have forwarded to Salt Lake City.

Elder John Taylor contends that the Utah timber is superior to that from Truckee, the latter being softer than the former; that the Utah White Pine is at least equal to that from Truckee, and the common lumber of Utah is much superior to the common from Truckee; that the red pine and black balsam of Utah is much superior to the same kinds of lumber from Truckee: that Utah lumber is sold cheaper than Truckee; that the fictional trade price ought to be done away, and business done on a cash basis; that redwood, oak, ash, hickory, and other valuable timber not found in Utah should be imported, so far as is necessary, but pine and similar lumber should not.

Bishop A. M. Musser stated that from Evanston, on the U.P.R.R., to Montpelier, Bear Lake, there is a continuous valley down Bear River, with an average width of three miles, well watered by copious side streams, as well as by Bear River, all abounding with trout. Most of the valley is in Utah, grass and building timber abundant, mountains on the east and west low like those in Bear Lake Valley, antelope numerous, 500 in a herd sometimes. Woodruff, 18 miles from Evanston, Henry Lee, Bishop, and Randolph, 12 miles further than Woodruff, were promising places for settlement. Lake Town and Randolph 20 miles apart. Coal 12 miles east of Woodruff. The summit between Bear River and Bear Lake is low and easily passed. Another town had been surveyed, eight miles north of Bennington, to be called Georgetown. A number of the brethren were at the Wyoming and Rocky Mountain coal beds. The superintendent offered their brick store for meeting, and 150 Saints and strangers assembled and had a good time.

J. J. Critchelow has been confirmed Indian agent for Utah.——Salt Lake salt is spoken well of in St. Louis, Mo.——The bill granting a marriage portion of £30,000 to Princess Louise was proposed by Mr. Gladstone, seconded by Mr. Disraeli, and carried by acclamation and a vote of 350 to 1.——Wholesale vaccination is going on in London, including the metropolitan police force, the members of the latter on pain of dismissal.——The "Illustrated Times" thinks the present small-pox epidemic in London and other places is the result of the visit of fugitives from Paris, where it prevailed before the war, and that the unburied or insufficiently buried bodies of men and horses, combined with great and widespread privation among the living, in France, will breed pestilences next summer.